Shema'] is at the rising of the sun, so that ge'ullah should be followed immediately by Tefillah, with the result that he would say the Tefillah in the day time![15] — That was taught in reference only to the wathikin; for R. Johanan said: The wathikin used to conclude it [the Shema'] as the sun rose.[16] And may other people delay till midday, but no longer? Has not R. Mari the son of R. Huna the son of R. Jeremiah b. Abba said in the name of R. Johanan: If a man erred and did not say the evening Tefillah, he says it twice in the morning. [If he erred] in the morning, he says it twice in the afternoon? — He may go on praying the whole day. But up to midday he is given the reward of saying the Tefillah in its proper time; thereafter he is given the reward of saying Tefillah, but not of saying Tefillah in its proper time.

The question was raised: If a man erred and did not say the afternoon Tefillah, should he say it twice in the evening? Should you argue from the fact that if he erred in the evening he prays twice in the morning, [I may reply that] this is because it is all one day, as it is written, And there was evening and there was morning, one day;[17] but in this case, prayer being in the place of sacrifice,[18] since the day has passed the sacrifice lapses. Or should we rather say that since prayer is supplication for mercy, a man may go on praying as long as he likes ? — Come and hear: For R. Huna h. Judah said in the name of R. Isaac reporting R. Johanan: If a man erred and did not say the afternoon Tefillah, he says it twice in the evening, and we do not apply here the principle that if the day has passed the offering lapses. An objection was raised: That which is crooked cannot be made straight, and that which is wanting cannot be numbered.[19] 'That which is crooked cannot be made straight'; this applies to one who omitted the Shema' of the evening or the Shema' of the morning or the Tefillah of the evening or the Tefillah of the morning. 'And that which is wanting cannot be numbered': this applies to one whose comrades formed a group to perform a religious act and he was not included with them. — R. Isaac said in the name of R. Johanan: With what case are we dealing here?[20] With one who omitted deliberately. R. Ashi said: The proof of this is that it says 'omitted', and it does not say, 'erred'. This proves it.

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(1) To permit intercourse in the same room.
(2) In the ruling of R. Hisda.
(3) As being a forbidden place for meditating on words of Torah.
(4) In the ruling of R. Hisda.
(5) Shab. 10a; Ned. 7a.
(6) That it was permitted at a distance of four cubits.
(7) They were sloping and the excrement rolled into a deep hole out of sight.
(8) V. supra, p. 129, n. 4.
(9) A gonorrhoeic patient has to wait seven days.
(10) Before being able to study the Torah, according to the ordinance of Ezra, supra. p. 134.
(11) Minhah, v. Glos.
(12) This is explained in the Gemara.
(13) V. infra in the Gemara.
(14) Musaf, v. Glos.
(15) I.e., just after day-break.
(16) V. supra 9b.
(17) Gen. I, 5.
(18) V. infra 26b.
(19) Eccl. I, 25.
(20) In the teaching cited.

Talmud - Mas. Berachoth 26b

Our Rabbis taught: If a man erred and did not say the afternoon prayer on the eve of Sabbath, he says the [Sabbath] Tefillah[1] twice on the night of the Sabbath. If he erred and did not say the